



How to make du'a

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



عليه السلام | Alayhis salaam
Peace be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him

Introduction

Chapter One

1

Reason of authorship

There are two reasons for this series:

- 1 Today, many people call upon other than Allāh, thereby falling into major shirk. This series aims to demonstrate that supplication is an act of worship and therefore cannot be directed to anyone other than Allāh.

Allāh ﷻ says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**“Your Lord has proclaimed: Call upon Me, I will respond to you.
Surely those who are too proud to worship Me
will enter Hell, fully humbled.”**

Surah Ghāfir: 60

In the beginning of this verse Allāh ﷻ says: Call upon me, I will respond to you. Following this, Allāh says: Those who are too proud to worship me. This demonstrates that supplication is an act of worship.

The Prophet ﷺ said:

"الدُّعَاءُ هُوَ الْعِبَادَةُ"

“Supplication is an act of worship.”

Ṣaḥīḥ: Narrated by Abī Dāwūd 1481

Du’ā is an act of worship and therefore it is not permissible to divert it to anyone else. Du’ā is a symbol of worship, servitude and humility. It is a sign that one is in need. Diverting this to anyone other than Allāh is major shirk.

- 2 Many Muslims turn away from making Du’ā and therefore they do not benefit from Du’ā.

Allāh ﷻ says:

﴿وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

“Rather, ask Allah for His bounties.”

Surah An-Nisā: 32

The Prophet ﷺ said:

"إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ"

**“The supplication benefits against that which strikes
and that which does not strike, so hold fast,
O worshippers of Allah, to supplication.”**

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3548

Supplication will always benefit the slave; from that which has come and that which has not come. If one supplicates to Allāh they will be protected. This is what the righteous people do.

2

Du'ā is worship

Allāh ﷻ says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**“Your Lord has proclaimed: Call upon Me, I will respond to you.
Surely those who are too proud to worship Me
will enter Hell, fully humbled.”**

Surah Ghāfir: 60

If one supplicates then they are in a state of worship.

Also, the Prophet ﷺ said:

"الدُّعَاءُ هُوَ الْعِبَادَةُ"

“Supplication is an act of worship.”

Ṣaḥīḥ: Narrated by Abī Dāwūd 1481

3

What is Du'ā?

It is to humble oneself to Allāh by asking from Him; seeking that which is with Him of goodness and fearing that which may come down of harm.

4

Types of Du'ā

Du'ā is of two types:

1

Du'ā al-Ibādah

2

Du'ā al-Mas'alah

Du'ā al-Ibādah

This is when one seeks the reward of Allāh by performing righteous actions in all of its types; whether apparent or hidden, words, actions, intentions and that which they leave off. Through these actions one is seeking the reward and forgiveness of Allāh.

Allāh ﷻ says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**“Your Lord has proclaimed: Call upon Me, I will respond to you.
Surely those who are too proud to worship Me
will enter Hell, fully humbled.”**

Surah Ghāfir: 60

Also, Allāh ﷻ says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ -
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

**“Say: Surely my prayer, my worship, my life, and my death
are all for Allah—Lord of all worlds. He has no partner.
So I am commanded, and so I am the first to submit.”**

Surah Al-An'ām: 162-163

In summary, all the acts of obedience in Islam are a type of Du'ā as the slave is asking Allāh through this action.

Du'ā al-Mas'alah

This is the Du'ā of requesting. This involves asking for that which benefits them or to remove that which harms them.

This type of Du'ā has details which have to be understood:

- 1 If this occurs from a slave to another creation – who is able, alive and present – then it is not considered shirk. There is no harm in this, like one saying: get me water, or give me food, or similar to this.

The Prophet ﷺ said:

"مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ "

"If anyone seeks protection in Allāh's name, grant him protection; if anyone begs in Allāh's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."

Ṣaḥīḥ: Narrated by Abī Dāwūd 1672

- 2 If this occurs from a person to another creation and they seek from them that which they have no ability of except Allāh alone – then this person is a Mushrik Kāfir; regardless of whether the one being asked is alive or dead, present or absent. Like the one who says: O my master so-and-so; cure this person, O my master so-and-so; return that which I lost, O my master so-and-so; grant me children. This person is seeking from the dead or living that which they have no ability in and this is major shirk.

Allāh ﷻ says to His Prophet:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ - وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

"and Do not invoke, instead of Allah, what can neither benefit nor harm you—for if you do, then you will certainly be one of the wrongdoers, and If Allah touches you with harm, none can undo it except Him. And if He intends good for you, none can withhold His bounty. He grants it to whoever He wills of His servants. And He is the All-Forgiving, Most Merciful."

Surah Yūnus: 106-107

Also, Allāh ﷻ says:

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُمثَالِكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

"Indeed, those you [polytheists] call upon besides Allah are servants [i.e., creations] like you. So call upon them and let them respond to you, if you should be truthful."

Surah Al-A'rāf: 194

﴿يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ - يَدْعُوا لَمَنَ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلِبِئْسَ الْعَشِيرُ﴾

"They call besides Allah what can neither harm nor benefit them. That is 'truly' the farthest one can stray. They invoke those whose worship leads to harm, not benefit. What an evil patron and what an evil associate!"

Surah Al-Hajj: 12-13

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ - إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

**“That is Allah, your Lord; to Him belongs sovereignty.
And those whom you invoke other than Him do not possess
[as much as] the membrane of a date seed. If you invoke them,
they do not hear your supplication; and if they heard, they would
not respond to you. And on the Day of Resurrection they will
deny your association. And none can inform you like [one]
Aware [of all matters].”**

Surah Fātir: 13-14

The Station and Virtues of Du'ā

Chapter Two

Du'ā has a high station and many benefits. It is the door – for the believer – to attain happiness in this world and the hereafter. Despite this, many people are heedless of this.

Allāh ﷻ says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me.”

Surah Al-Baqarah: 186

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

“Your Lord has proclaimed: Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”

Surah Ghāfir: 60

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

“So call upon Allah with sincere devotion, even to the dismay of the disbelievers.”

Surah Ghāfir: 14

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ - وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ

إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

“Call upon your Lord humbly and secretly. Surely He does not like the transgressors. Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers.”

Surah Al-A’rāf: 55-56

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.”

Surah Ghāfir: 65

The Prophet ﷺ narrated from Allāh:

"يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ

كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ"

“O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it.”

Ṣaḥīḥ Muslim 2577

Also, the Prophet ﷺ said:

"إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي"

“Verily, Allāh said: I am as My slave thinks of me and I am with him when he calls Me.”

Ṣaḥīḥ Muslim 2675

"قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي"

“Allāh said: O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3540

"قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ"

“Allāh – the Most High - said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks”

Ṣaḥīḥ Muslim 395

"لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ"

“There is nothing more honourable with Allāh – the Most High – than supplication”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3370

"إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ"

“Indeed, Allah, is Shy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected”

Ṣaḥīḥ: Narrated by al-Tirmidhī 3556

"مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ"

“Whoever wishes that Allah would respond to him during hardship and grief, then let him supplicate plentifully when at ease”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3382

"مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قِطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ إِحْدَى

ثَلَاثٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنْ

السُّوءِ مِثْلَهَا. قَالُوا: إِذَا نُكْثِرُ. قَالَ: اللَّهُ أَكْثَرُ"

“There is not a Muslim who supplicates with a supplication that does not involve a sin or breaking the ties of kinship except that Allāh will grant them one of three: Either He will hasten for them that which they requested, or store it up for them in the hereafter or He will repel an evil from them by an equal amount. They said: If we increase? He responded: Allāh is the most”

Hasan al-Ṣaḥīḥ: Narrated by Ahmad 3/18

"إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ"

“The supplication benefits against that which strikes and that which does not strike, so hold fast, O worshippers of Allah, to supplication.”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3548

Also, the Prophet ﷺ said:

"لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ"

“Nothing repels decree except supplication and nothing increases the life-span except righteousness.”

Hasan: Narrated by al-Tirmidhī 2139

Ibn al-Qayyim said:

"الدُّعَاءُ، فَإِنَّهُ مِنْ أَقْوَى الْأَسْبَابِ فِي دَفْعِ الْمَكْرُوهِ، وَحُصُولِ الْمَطْلُوبِ ، وَالِدُّعَاءُ مِنْ أَنْفَعِ الْأَدْوِيَةِ، وَهُوَ عَدُوُّ الْبَلَاءِ، يَدْفَعُهُ، وَيُعَالِجُهُ، وَيَمْنَعُ نُزُولَهُ، وَيَرْفَعُهُ، أَوْ يُخَفِّفُهُ إِذَا نَزَلَ "

“Supplication is one of the greatest means to repel harmful matters and to attain what one wishes. Supplication is from the most beneficial cures; it is the enemy of calamities, it repels it, cures it, prevents its descent and uplifts it or lightens its descent”

Jawāb al-Kāfi

"وَلَهُ مَعَ الْبَلَاءِ ثَلَاثُ مَقَامَاتٍ: أَحَدُهَا: أَنْ يَكُونَ أَقْوَى مِنَ الْبَلَاءِ فَيَدْفَعُهُ. الثَّانِي: أَنْ يَكُونَ أَوْعَفَ مِنَ الْبَلَاءِ فَيَقْوَى عَلَيْهِ الْبَلَاءُ، فَيُصَابُ بِهِ الْعَبْدُ، وَلَكِنْ قَدْ يُخَفِّفُهُ، وَإِنْ كَانَ ضَعِيفًا. الثَّلَاثُ: أَنْ يَتَقَاوَمَا وَيَمْنَعَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ."

“Supplication with calamities has three levels: first; that it is stronger than the calamity so it repels it. second; it is weaker than the calamity, so the calamity overpowers it and the slave is affected, however, it may lighten it even though it is weak. Third; they are equal so they diffuse one another”

Jawāb al-Kāfi

Wordings of Du'ā

Chapter Three

Some people make the following supplication:

- 1 **"اللَّهُمَّ إِنِّي لَا أَسْأَلُكَ رَدَّ الْقَضَاءِ، وَلَكِنِّي أَسْأَلُكَ اللُّطْفَ فِيهِ"**
"O Allāh, I do not ask You to repel the decree, but rather I ask You to lighten it for me."

This supplication is a mistake and goes against the Qur'ān and Sunnah. This is because Allāh and His Prophet have instructed and legislated for us that we ask for the evil decree to be repelled.

Allāh ﷻ says:

- 2 **﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ - مِنْ شَرِّ مَا خَلَقَ﴾**
"Say, 'O Prophet': I seek refuge in the Lord of the daybreak from the evil of whatever He has created"
 Surah Al-Falaq: 1-2

When one says this they are seeking refuge in Allāh from the evil decree.

It has been narrated upon the authority of Abī Hurayrah ﷺ :

- 3 **"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ وَمِنْ دَرَكِ الشَّقَاءِ وَمِنْ شِمَاتَةِ الْأَعْدَاءِ"**
"That the Prophet ﷺ would seek refuge from the evil decree, misery, and the triumphant enemies"
 Ṣaḥīḥ Muslim 2707

Also, the Prophet ﷺ would say – in the well known Du'ā Qunūt:

- 4 **"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ"**
"O Allah, guide me among those whom You have guided, grant me security among those whom You have granted security, take me into Your charge among those whom You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed"
 Ṣaḥīḥ: Narrated by Abī Dāwūd 1425

Also, as mentioned previously, the Prophet ﷺ said:

- 5 **"لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ"**
"Nothing repels decree except supplication."
 Hasan: Narrated by al-Tirmidhī 2139

In another wording:

- 6 **"لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ"**
"Nothing repels decree except supplication."
 Hasan: Narrated by Ahmad 5/280

This all demonstrates that it is permissible for a Muslim to ask Allāh to protect them from the evil decree.

When one makes a supplication they should try and ensure that it is taken from the Qur’ān and Sunnah. If one wants to supplicate with their own wordings then it should not go against that which has been sanctioned in the religion.

We should ask Allāh ﷻ from His virtues, as Allāh ﷻ said:

- 7

﴿وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾
“Rather, ask Allāh for His bounties.”
Surah Al-Nisā: 32

The Prophet ﷺ said:

- 8

"إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَسْتَكَثِرْ ، فَإِنَّمَا يَسْأَلُ رَبَّهُ عَزَّ وَجَلَّ"
“If one of you has a wish then increase [in supplicating], for verily one should only ask their Lord.”
Ṣaḥīḥ: Narrated by ‘Abd Ibn Humayd 1496
- 9

"إِذَا سَأَلَ أَحَدُكُمْ فَلْيُكْثِرْ فَإِنَّهُ يَسْأَلُ رَبَّهُ"
“If one of you supplicates then increase in it for verily one is asking their Lord”
Ṣaḥīḥ: Narrated by Ibn Hibbān 889 and al-Silsilah al-Ṣaḥīḥah 1325

Know, that Allāh loves for His slave to supplicate to Him and Allāh becomes angry when His slave does not ask of Him.

The Prophet ﷺ said:

- 10

"مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ"
“Whoever does not ask Allāh, Allāh becomes angry at them”
Hasan: Narrated by al-Tirmidhī 3373

The Poet said:

ابن آدم!

و سل الذي أبوابه لا تُحجبُ

لا تسألن بنيَّ آدم حاجةً

و بُنيَّ آدم حينَ يُسألُ يغضبُ

الله يغضبُ إن تركت سؤاله

Son of Ādam!
Do not ask the children of Ādam when in need
Ask the one whose doors do not close
Allāh becomes angry when you leave off asking Him
whilst the children of Ādam, when asked, become angry

The Prophets would supplicate to Allāh:

- a

Ādam ﷺ asked Allāh to forgive Him, so Allāh forgave him.
- b

Nūh ﷺ asked Allāh to destroy his people, so Allāh responded to him and destroyed his people.
- c

Mūsā ﷺ supplicated to Allāh while he was in Madyan, so Allāh responded to him and blessed him with safety, marriage and a job with an old man.

- d** Yūnus ﷺ supplicated to his Lord while in the belly of a whale, so Allāh responded to him and saved him from hardship and removed him from the belly of the whale.
- e** Ayyūb ﷺ supplicated to his Lord to cure him from a prolonged illness, so Allāh responded and cured him.
- f** Zakariyyah ﷺ supplicated to Allāh to grant him righteous children, so Allāh responded to him and gave him glad-tidings of Yahyā ﷺ.

Therefore, upon us is to make Du'ā, for it will benefit us with regards to that which has come down and that which has not. Anyone who has been prevented from having wealth, supplicate to Allah so he can give you wealth. O you who has been prohibited from children, supplicate to Allah to provide you with children. O you who has been afflicted with illnesses, supplicate to Allah to cure you from the illness.

Allāh ﷻ says:

11

ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call upon Me, I will respond to you.”

Surah Ghāfir: 60

When one supplicates to Allāh they will find the happiness of this world and the hereafter.

Conditions of Du'ā

Chapter Four

1 Sincerity

This is to turn towards Allāh with one's heart and tongue and to connect one's heart with Allāh.

Allāh ﷻ says:

- 1 **﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾**
“So call upon Allah with sincere devotion, even to the dismay of the disbelievers.”
 Surah Ghāfir: 14

Also, the Prophet ﷺ said to Ibn ‘Abbās ؓ :

- 2 **”يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهَ يَحْفَظَكَ أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ“**
“O boy! I will teach you some words. Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask Allāh [alone], and when you seek help, seek help from Allāh [alone].”
 Ṣaḥīḥ: Narrated by al-Tirmidhī 2516

2 Following the Messenger ﷺ

If one wants to supplicate to Allāh; then do so based upon the teachings of the Prophet ﷺ and beware of innovated supplication that have been introduced by people who have no knowledge.

Allāh ﷻ says:

- 1 **﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾**
“Say, ‘O Prophet’: I am only a man like you, ‘but’ it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord.”
 Surah Al-Kahf: 110

Also, the Prophet ﷺ said:

- 2 **”مَنْ أَحَدَّثَ أَمْرَنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ“**
“Whoever introduces into our affairs that which is not from it will be rejected”
 Ṣaḥīḥ: Narrated by al-Tirmidhī 6152
- 3 **”مَنْ عَمِلَ عَمَلًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ“**
“Whoever performs an action which is not from our affairs will be rejected”
 Ṣaḥīḥ al-Bukhārī 2697 and Ṣaḥīḥ Muslim 1718

3 ● **Confidence in Allāh and certainty of the response**

It is upon the supplicatory to believe – when they are supplicating – that Allāh is rich and generous and that Allāh is able to do all things.

Allāh ﷻ said:

1 ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾
“If We ever will something ‘to exist’, all We say is: “Be!” And it is!”
Surah An-Nahl: 40

If the doctor says that you cannot have a child then do not give up and supplication to the Rich one, the Generous One, the One who has all Ability. O you who are sick, if the doctor told you that you will never be cured from this illness; do not give up and it is upon you to supplicate to your Lord. Allāh is the one who cured Ayyūb ؑ after eighteen years of illness.

Allāh ﷻ said:

2 ﴿وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾
“There is not any means ‘of sustenance’ whose reserves We do not hold, only bringing it forth in precise measure.”
Surah Al-Hijr: 21

The Prophet ﷺ said:

3 "يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةٌ سَحَاءُ اللَّيْلِ وَالنَّهَارِ أَرَأَيْتُمْ مَا أَنْفَقَ مَذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ؟ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ"
“Allāh’s hand is full, undiminished by any expenditure, bountiful night and day. Have you seen what He has expended since He created the heaven and the earth, for what His hand holds has not decreased? His throne was upon the water, and in His hand the scale which He lowers and raises”
Ṣaḥīḥ al-Bukhārī 7411 and Ṣaḥīḥ Muslim 993

If a Muslim comes to know this; then upon them is to supplicate with certainty that Allāh will accept it and respond to them.

The Prophet ﷺ said:

4 "ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ"
“Supplicate to Allāh whilst being certain in the response”
Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3479

4 ● Conviction

The Prophet ﷺ prohibited the use of words which indicate lack of conviction.

The Prophet ﷺ said:

1 "إِذَا دَعَوْتُمْ اللَّهَ فَأَعِزُّمُوا فِي الدُّعَاءِ، وَلَا يَقُولَنَّ أَحَدُكُمْ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لَا مُسْتَكْرَهَ لَهُ"

“Whenever anyone of you invoke Allāh for something, he should be firm in his asking, and he should not say: If You wish, give me, for none can compel Allāh to do something against His Will”

Ṣaḥīḥ al-Bukhārī 6339 and Ṣaḥīḥ Muslim 2678

In another narration:

2 "فَإِنَّهُ لَا مُكْرَهَ لَهُ"
“for none can compel Allāh”

Also, the Prophet ﷺ said:

3 "إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلِ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلَكِنْ لِيَعِزِّمِ الْمَسْأَلَةَ وَلِيُعِظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاضَمُهُ شَيْءٌ أَعْطَاهُ"

“When one of you supplicates then do not say: O Allāh, forgive me if You wish, but rather have conviction when asking and increase in hope, for verily there is nothing big for Allāh that he cannot give”

Ṣaḥīḥ Muslim 2679

Manners of Du'ā



Chapter Five

As we have previously mentioned, Allāh ﷻ says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**“Your Lord has proclaimed: Call upon Me, I will respond to you.
Surely those who are too proud to worship Me
will enter Hell, fully humbled.”**

Surah Ghāfir: 60

Also, the Prophet ﷺ said:

”الدُّعَاءُ هُوَ الْعِبَادَةُ“

“Supplication is an act of worship.”

Ṣaḥīḥ: Narrated by Abī Dāwūd 1481

Start by praising Allāh and sending salutation upon the Prophet

A person supplicating should begin by praising Allāh and then sending salutations upon the Prophet.

The Prophet ﷺ heard a man supplicating and they did not send salutations upon the Prophet. The Prophet ﷺ said:

1

”إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالتَّثْنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ“

“When one of you wants to supplicate, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send salutations upon the Prophet (ﷺ), then let him supplicate after that, whatever he wishes.”

Ṣaḥīḥ: Narrated by al-Tirmidhī 3477

To supplicate in times of ease and hardship

One should supplicate consistently; both in times of ease and hardship.

The Prophet ﷺ said:

1

”مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ“

“Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease.”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 3382

Also, the Prophet ﷺ said to Ibn ‘Abbās ؓ :

2

”تَعَرَّفْ إِلَى اللَّهِ الرَّخَاءِ يَعْرِفَكَ فِي الشُّدَّةِ“

“Know Allāh at times of ease and He will take care of you in times of hardship.”

Ṣaḥīḥ Li-Ghayrihi: Narrated by Ahmad 1/307

Let us look at Yūnus عليه السلام, he recognised Allāh in times of ease, so when hardship struck and he was in the belly of a whale, Allāh responded to his supplication and removed him from hardship.

Allāh ﷻ said:

3

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبَثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾

“Had he not ‘constantly’ glorified ‘Allah’, he would have certainly remained in its belly until the Day of Resurrection.”

Surah As-Sāfāt: 143-144

Do not supplicate against one’s family, wealth, children or oneself

One should not do this as it could be a time for the acceptance of supplication and Allāh responds to this supplication and then one is afflicted with harm.

The Prophet ﷺ said:

1

"لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُؤَافِقُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةً نِيْلٍ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ"

“Do not invoke curse on yourselves, and do not invoke curse on your children, and do not invoke curse on your servants, and do not invoke curse on your property, lest you happen to do it at a time when Allāh is asked for something and grants your request.”

Ṣaḥīḥ Muslim 3006

One supplicates with a balanced voice

One should lower their voice when supplicating between being too loud and too quiet.

Allāh ﷻ says:

1

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“Call upon your Lord humbly and secretly. Surely He does not like the transgressors.”

Surah Al-A’rāf: 55

The Prophet ﷺ said to the companions when they raised their voices in supplication:

2

"يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ، تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ"

“O people! Be merciful to yourselves [i.e. don't raise your voice], for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near.”

Ṣaḥīḥ al-Bukhārī 4205 and Ṣaḥīḥ Muslim 2704

Humbling oneself in front of Allāh

Allāh ﷻ says:

1

﴿فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ - فَلَوْلَا إِذْ جَاءَهُمْ بَأُسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾

“Then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.”

Surah Al-An'ām: 42-43

2

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً﴾

“Remember your Lord inwardly with humility and reverence.”

Surah Al-A'rāf: 205

Allāh ﷻ says:

3

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ﴾

“Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us.”

Surah Al-Anbiyā: 90

Crying

One should try and cry in their supplications out of humility to Allāh.

Allāh ﷻ mentions that His slaves Ibrāhīm ؑ, 'Īsā ؑ would supplicate and beg Him:

1

﴿رَبِّ إِنِّهِنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

“My Lord! They have caused many people to go astray. So whoever follows me is with me, and whoever disobeys me—then surely You are ‘still’ All-Forgiving, Most Merciful.”

Surah Ibrāhīm: 36

'Īsā ؑ said:

2

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

“If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.”

Surah Al-Mā'idah: 118

The Prophet ﷺ mentioned these two prophets in a prayer.

3

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ { رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي } الْآيَةَ . وَقَالَ عِيسَى عَلَيْهِ السَّلَامُ { إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ } فَرَفَعَ يَدَيْهِ وَقَالَ " اللَّهُمَّ أُمَّتِي أُمَّتِي " . وَبَكَى فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا جَبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبِّكَ أَعْلَمُ فَسَلْهُ مَا يُبْكِيكَ فَأَتَاهُ جَبْرِيلُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ . وَهُوَ أَعْلَمُ . فَقَالَ اللَّهُ يَا جَبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ إِنَّا سَرَضْنَاهُ فِي أُمَّتِكَ وَلَا نَسُوءُكَ "

“Verily the Messenger of Allah (ﷺ) recited the words of Allāh, the Great and Glorious, that Ibrahim uttered: My Lord! They have caused many people to go astray. So whoever follows me is with me and Jesus [peace be upon him] said: If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise. Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad [though your Lord knows it fully well] and ask him: What makes thee weep? So Gabriel [peace be upon him] came to him and asked him, and the Messenger of Allah (ﷺ) informed him what he had said. Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We will please you with regard to your Ummah and would not displease you.”

Ṣaḥīḥ Muslim 202

Consistency

Do not supplicate once and give up. One should increase and keep supplicating. The Prophet ﷺ said:

1

"الْظُّوْأُ بِيَا ذَا ا لْجَلَالِ وَالْإِكْرَامِ"

“Say O the possessor of honour and generosity.”

Ṣaḥīḥ: Narrated by al-Tirmidhī 3524

Also, the Prophet ﷺ said:

2

"يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتُ فَلَمْ يُسْتَجَبْ لِي"

“One of you will be responded to as long as they do not say: I supplicated and my request as not been granted.”

Ṣaḥīḥ al-Bukhārī 6340 and Ṣaḥīḥ Muslim 2735

To acknowledge one's sins

The Prophet taught us the greatest supplication for forgiveness:

1

"سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ"

"The most superior supplication for forgiveness is to say: O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your slave and I abide to Your covenant and promise as best as I can, I seek refuge with You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You."

Ṣaḥīḥ al-Bukhārī 6306

Also, when the Prophet would open his prayer he would say:

2

"اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ"

"O Allah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your slave, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You."

Ṣaḥīḥ Muslim 771

Utilise the legislated Tawassul

This can be done by asking Allāh through His names and attributes. One can also supplicate through their righteous actions.

Allāh said:

1

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

"Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth]."

Surah Āl-'Imrān: 53

Also, remember the story of the three men who were stuck in a cave.

Raising the hands

Abū Mūsā (رضي الله عنه) said:

1

"ثُمَّ رَفَعَ يَدَيْهِ...وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ"

"Then he raised his hands...and I saw the whiteness of his armpits."

Ṣaḥīḥ al-Bukhārī 4323

Also, the Prophet (ﷺ) said:

2

"إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ"

"Indeed, Allah, is Shy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected"

Ṣaḥīḥ: Narrated by al-Tirmidhī 3556

To supplicate thrice

It is established from the Prophet (ﷺ) that he would supplicate thrice.

Ibn Mas'ūd (رضي الله عنه) said:

1

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلَانٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ فَأَنْبَعَثَ أَشَقَى الْقَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لَا أَغَيِّرُ شَيْئًا، لَوْ كَانَ لِي مَنَعَةٌ. قَالَ فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ. ثَلَاثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ - قَالَ وَكَانُوا يُرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ - ثُمَّ سَمَى: اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلْفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ. وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرَغَى فِي الْقَلْبِ قَلْبٍ بَدْرٍ."

"Once the Prophet (ﷺ) was offering prayers at the Ka`ba. Abu Jahl was sitting with some of his companions. One of them said to the others: Who amongst you will bring the Abdominal contents of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates? The most unfortunate of them got up and brought it. He waited till the Prophet (ﷺ) prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Messenger (ﷺ) was in prostration and he did not lift his head up till Fatima came and threw it from his back. He raised his head and said thrice: O Allah! Punish Quraish. So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city. The Prophet (ﷺ) said: O Allah! Punish Abu Jahl, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al-Walid bin `Utba, Umaiya bin Khalaf, and `Uqba bin Al Mu'it [and he mentioned the seventh whose name I cannot recall]. By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were named by Allah's Messenger (ﷺ) in the wells of Badr."

Ṣaḥīḥ al-Bukhārī 240 and Ṣaḥīḥ Muslim 1794

Do not place any intermediary before Allāh

If one is to ask, then ask Allāh alone. Do not place anyone between oneself and Allāh.

Allāh said:

1

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me.”

Surah Al-Baqarah: 186

Preventative Factors of Acceptance

Chapter Six

1 Consuming Harām

Consuming that which is prohibited whether through; eating, drinking, clothing etc is a reason for supplication to not be answered.

The Prophet ﷺ said:

1

"أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ} وَقَالَ {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ}. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرُ يَمْدُ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ"

“O people, Allah is Pure and He therefore, accepts only that which is pure. And Allah commanded the believers as He commanded the Messengers by saying: O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do. And He said: O those who believe, eat of the good things that We gave you. He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky [and thus makes the supplication]: O Lord, O Lord, whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?”

Ṣaḥīḥ Muslim 1015

The companions would strive to ensure that what they ate was permissible:

2

"كَانَ لِأَبِي بَكْرٍ الصَّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مَمْلُوكٌ يَغُلُّ عَلَيْهِ , فَأَتَاهُ لَيْلَةً بِطَعَامٍ فَتَنَاوَلَ مِنْهُ لُقْمَةً, فَقَالَ لَهُ الْمَمْلُوكُ: مَا لَكَ كُنْتَ تَسْأَلُنِي كُلَّ لَيْلَةٍ وَلَمْ تَسْأَلْنِي اللَّيْلَةَ؟ قَالَ: حَمَلَنِي عَلَى ذَلِكَ الْجُوعُ , مِنْ أَيْنَ جِئْتَ بِهَذَا؟ قَالَ: مَرَرْتُ بِقَوْمٍ فِي الْجَاهِلِيَّةِ فَرَقِيتُ لَهُمْ فَوَعَدُونِي , فَلَمَّا أَنَّ كَانَ الْيَوْمَ مَرَرْتُ بِهِمْ فَإِذَا عُرْسٌ لَهُمْ فَأَعْطَوْنِي , قَالَ: إِنَّ كِدْتَ أَنْ تُهْلِكَنِي , فَأَدْخَلَ يَدَهُ فِي حَلْقِهِ فَجَعَلَ يَتَقَيَّأُ , وَجَعَلَتْ لَا تَخْرُجُ , فَقِيلَ لَهُ: إِنَّ هَذِهِ لَا تَخْرُجُ إِلَّا بِالْمَاءِ , فَدَعَا بِطَسْتٍ مِنْ مَاءٍ فَجَعَلَ يَشْرَبُ وَيَتَقَيَّأُ حَتَّى رَمَى بِهَا , فَقِيلَ لَهُ: يَرْحَمُكَ اللَّهُ كُلُّ هَذَا مِنْ أَجْلِ هَذِهِ اللُّقْمَةِ , قَالَ: لَوْ لَمْ تَخْرُجْ إِلَّا مَعَ نَفْسِي لَأَخْرَجْتُهَا , سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ جَسَدٍ نَبَتْ مِنْ سُحْتٍ فَالنَّارُ أَوْلَى بِهِ» , فَخَشِيتُ أَنْ يَنْبُتَ شَيْءٌ مِنْ جَسَدِي مِنْ هَذِهِ اللُّقْمَةِ"

“Abū Bakr al-Siddīq (ؓ) had a slave boy whom he provided for. One day, he came to him with some food, so he took a piece. The slave boy said to him: Why did you not ask me this night although you ask me every night? He said: It was due to hunger, where did you get this from? I went past a group in pre-Islamic ignorance, and I performed fortune telling for them, so they promised me. When I passed them today, they were having a celebration, so they gave me it. He said: Do you want me to be destroyed? He put his hand in his throat and began to retch. It would not come out. It was said: It will not come out except with water, so he called for some water, drank it and continued to retch until it came out. It was said to him: May Allāh have mercy upon you, all of this for one piece? He said: If it did not come out except with my soul, I would have taken it out, for I heard the Prophet ﷺ say: Any body that is nourished with the impermissible then the fire is more befitting for it. So I feared that any part of my body would be nourished with this piece”

Ṣaḥīḥ: Narrated partially by al-Bukhārī 3842

2 Supplicating for sin or breaking ties of kinship

The Prophet ﷺ said:

1

"لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ " . قِيلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ قَالَ " يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرِ يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ "

“The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does: If he does not grow impatient imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded and then he becomes frustrated and abandons supplication.”

Ṣaḥīḥ Muslim 2735

3 Sins

Sins and shortcomings can lead to supplications not be accepted. This includes Shirk, innovation, drinking alcohol, not covering according to the religion, leaving off the prayer, not commanding the good and prohibiting the evil etc.

The Prophet ﷺ said:

2

"وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ "

“By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you.”

Hasan Li-Ghayrihi: Narrated by al-Tirmidhī 2169, Ahmad 5/388, and Ṣaḥīḥ al-Jāmi’ 2313

The poet said:

نحن ندعو الإله في كل كرب

ثم ننساه عند كشف الكرب

كيف نرجو إجابةً لدعاءٍ

قد سدداً طريقها بالذنوب

We call upon Allāh in every difficulty
then we forget Him after the hardship has been eradicated
How can we hope for the acceptance of our supplication
when we have blocked its path with our sins.



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